

A
S E R M O N

Preached before the

9.
S U B S C R I B E R S

T O T H E

B R I S T O L I N F I R M A R Y,

At their Anniversary Meeting

I N T H E

Parish Church of St. J A M E S.

On *Tuesday*, March the 13th, 1743.

By J O H N C A S T E L M A N, M. A.

P R E B E N D A R Y of B R I S T O L,

And Vicar of S O U T H P E T H E R T O N, *Somerſet.*

L O N D O N,

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in *Holborn.* M D C C X L I V.

TO THE
WORTHY CONTRIBUTORS

To the SUPPORT of the

GENERAL INFIRMARY
At BRISTOL:

The following S E R M O N,

PREACHED and PUBLISHED at Their REQUEST,
is DEDICATED;

The natural Fears for a hasty, incorrect
Composition not prevailing so far, as to
suppress, what, in their candid Opinion,
might possibly in any Degree serve so good
a Cause. The Addition of one Subscriber to
this, or any other, truly laudable Charity
wou'd afford more Pleasure, than a thou-
sand Censures on the Inaccuracy of the
Discourse can give Pain to.

Their Affectionate



and most obedient

humble Servant,

J. CASTELMAN.

LUKE xvi. 9.

And I say unto you, make to yourselves Friends of the Mammon of Unrighteousness; that when ye fail, they may receive you into everlasting Habitations.

OUR BLESSED SAVIOUR had evidently a double View in almost every Thing he said, or did — a View to the present Welfare, and to the eternal Happiness of his Creatures: Points, both of them, well worthy of HIM, who descended from Heaven for us Men, and our Salvation! if he by a Miracle give Soundness of Body or Mind, he means withal to open the Eye of Faith, to discern, and embrace yet far greater Mercy offered; and though we find the Temporal Welfare of Man important enough in his Sight to call forth a continual Series of Miracles, the Grand Evidence of his Divine Power and Mission; yet how vastly was *that* Mercy enhanced, through the Wisdom of Divine Goodness, by its Subserviency to the GREATER Concern, the Salvation of Souls! *How beautiful are the Feet of him, that bringeth the Gospel of Peace,* Isa. lii. 7. Rom. x. 15.

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that publisheth Salvation, amidst the Multitudes, that were the blessed Objects of his Mercy and Miracles! and how natural, for those to embrace and hold fast the Words of eternal Life; whom the Preacher of Righteousness had just restored to Being, or the Comforts of it! Could any Thing be more mercifully calculated to convince even the Gainsayers, and inspire them with a Disposition to pay due Regard to the one Thing needful, than to feed by Thousands, almost out of nothing,

and heal all that had need of healing!

For the gross and carnal Mind of Man, fond of its Errors, especially those deriv'd from Country or Education, must be convinced in a more *sensible* Way than that of Argument, that the Person is really their Friend, who opposes Prejudices, instilled as Principles, and rivetted by Habit: — the Preacher's Charity must be felt, as well as heard, to be credited; so that, as the Body acts upon the Soul, it seems, the most successful way of applying to the one, is thro' the other — Serve the Body, and the Soul may hear.

Our Blessed Saviour therefore, *knowing what was in Man*, pursued this Method of Conviction — *healed the Sick, fed the Hungry, raised the Dead, and then preached the Kingdom of God.*

John xv. 12.
Matt. xi. 29.
1. Pet. ii. 21.

Let it be observed, that our Lord's Example is full of Instruction to us, even in those Instances of it which transcend our Imitation: — that we must

must labour to be Beneficent and Holy, in our De- 1 Pet. i. 15-16.
 gree, even as He was Beneficent and Holy : — that Rom. xv. 2, 3.
our Goodness extends not to him — that *Man can-* Psalms xvi. 2.
not be profitable to God — that for our Sakes alone, Job xxii. 2.
he went about doing good : But if he Commands us
to be merciful, even as our Father which is in Hea- Luke vi. 36.
ven is merciful, he at once *considereth the Sick and* Psalms xli. 1.
Needy, and exhorteth us to pursue the Way to
 Heaven, *to be wise unto Salvation.* Thus Bene-
 ficence to others, is really but Kindness to ourselves;
 all our good Deeds return, with vast Increase,
 into our own Bosom : Our Neighbour, tho' rais'd
 by our good Offices from the Bed of Languishing
 and Poverty, will be profited nothing, in Compa-
 rison of the Benefit redounding to ourselves — his
the Mammon of Unrighteousness, ours *the true*
Riches ; by restoring him to this fleeting Breath
and Houses made with Hands, we make to ourselves
Friends, that may receive us into everlasting Habi-
tations. — *so much more blessed is it to give, than to* Acts xx. 35.
receive.

The Command in the Text, we observe in-
 troduc'd by a Form of Speech very frequently
 made use of by our Saviour ; yet never used, but
 to usher in some very important Doctrine, or
 interesting Truth ; and the Expression, *I say unto*
you, especially when coming out of the Mouth of
 God, naturally fixes our Attention, and raises our
 Veneration for what follows,

Need

Need it be observed, that the Means, whereby we are to *make ourselves Friends of the Mammon of Unrighteousness*, must be Works of Piety and Charity? Riches being of no Value in themselves, or in the Sight of God, but so far, as they promote the Glory of the Divine Giver, or the good of those, for whom they are given.

Or need it be observed, that *the Friends* to be procured by Riches rightly employed, and by whom, *when we fail, or die, we may be received into everlasting Habitations*, can only be the All-gracious, the adorable Trinity. Not but that *cloathing the Naked, feeding the Hungry, and giving Medicine to heal their Sickness*, will certainly procure us Abundance of other good Friends, extremely well worth having, *viz.* our own Conscience, which might otherwise be an Enemy not to be born; — all good Men, who cannot but applaud those, that are *Fellow-helpers with them in the Labour that proceedeth of Love*; our relieved Brethren, whom we shall have continual earnest Supplicants at the Throne of Grace for us — together with the Holy Angels, *those Ministering Spirits, sent forth to Minister for them who shall be Heirs of Salvation*. Wealth may well be styled the *Mammon of Unrighteousness*, with Analogy to the Uses 'tis too, too frequently put to by the *Children of this World*; whence *the Love of it has been call'd the Root of all Evil*; and thus we call this World wicked

wicked—this Age (if any) Blasphemous; and if we subjoin the Consideration of Man's being capable of *having and serving Mammon in the Place of God*, surely it may justly enough be styl'd *Unrighteous*. Psal. lii. 7.
Job xxxi. 24.
Mark x. 24.
Luke 16. 13.

And considering the close Connexion of this of our Saviour to the Parable of the *unjust Steward*, and that the Disciples spoken to at present, were not only the Twelve, but likewise Pharisees, Publicans and Sinners; who followed him, attending to his Doctrine, and had been guilty of heaping up Riches by unrighteous Means; one is naturally led to conclude *the Mammon of Unrighteousness*, or Injustice must denote Wealth unjustly acquired:—But the *everlasting Habitations* will scarcely be *purchase'd by the Reward of Iniquity*; yet such Construction of the Passage would make God the Rewarder of *Iniquity*:—unless we supposed the Possessor of *the Mammon of Unrighteousness* in a penitential State; then indeed, ^b subsequent to Restitution, we see Alms-deeds highly becoming him; nay, essential to his, and every Man's Repentance, *who hath to give to him that needeth*. Eph. iv. 28.
For without charitable Acts, how can it be pretended, we love our Brother?—and *he that loveth* 1 John iv. 20,
not his Brother, and says he loveth God, we know 21, iii. 17.
is a Liar; and without Love of God, what Idea can we form of a Man's Penitence, his Sorrow for

^a Τὸ ἐκκρίμα τῆς ἀδικίας.

^b Zaccheus, Luke xix. 8. 9.

having offended him, and Resolutions of future Obedience?

But great Part of the best Commentators understand *admixta* here to denote only *Falseness* or *Falseness*, not strictly Unrighteousness or Injustice; as indeed the Term imports in other Passages of Scripture: — and in this Place it is plainly opposed to *the true Riches*, as at the 11th Verse, where also we observe an Injunction to *Faithfulness in the unrighteous Mammon*: But what Idea of *Faithfulness to the Giver of Life, and Breath, and all Things* is expressed, either by unrighteous Acquisitions, or unrighteous Expences? So that, the Force of our Saviour's Advice will be: “That his Disciples be so
“far from getting Wealth by such Unfaithfulness
“and Falseness, as *the Children of this World do*:
“As rather to expend with Joy, what Divine Providence has intrusted them with, in Acts of Piety
“and Charity.”

The Connexion of the former and latter Part of this Chapter with this, and the three following Verses ought likewise to be remarked; to place this Passage in its strong and just Light, it has evidently a direct Reference to the preceeding Parable of the *unjust Steward*: You know, *he had wasted his Master's Goods: and was to be no longer Steward; — what then should he do? Dig he could not; to beg he was ashamed*; the only Method he saw left,

* 1. 2. 3.

* Hammond, Whitby, Clarke, Grotius.

was to procure an Interest at his Lord's Expence: Therefore makes large Abatements to his Lord's Debtors — Twenty Measures of Wheat to one — Fifty Measures of Oyl to another; and the Lord could not but commend the worldly Policy of the last flagrant Act of Injustice he did him; and our Saviour's Reflection on the Parable is, that *the Children of this World are, ^d in their Generation, wiser than the Children of Light.* — Wiser undoubtedly in what this World calleth Wisdom, the crafty lucrative Management of temporal Concerns; — and it's well too, if not more assiduous and dextrous in procuring the *unrighteous Mammon*, than Christians are the *true Riches*: — but, *my Brethren, these Things ought not so to be; when they strive only for a corruptible, we an incorruptible Treasure*: — Yet let not the worldly wise Man glory in his Wisdom; or his external Affluence tempt us to pursue his Measures; he has Wealth in the Place of God, will compass Sea and Land to gain it; — and when he hath it, vain Man, that will be wise and project great Things! what will he do with all his cumbersome Goods, he has not the Heart to use for the Benefit of others, or perhaps even of himself? — Why, the short sighted Fool may pull down his Barns, and build greater.

Oh! ye Friends of God and Man! how much

^d Εἰς τὴν γενεάν τὴν αὐτῶν, as to this their Age, the Concerns of this present Life.

B

more

1 Cor. xii. 31. *more excellent a Way is shewn unto us* by our Saviour
xiii. 1.

and his Apostles — even Charity and Alms! — the utmost of the worldly wise Man's View is temporal Interest; but by laying out our good Things as the Giver of them teaches, our Principle Piety and Benevolence, we secure to ourselves a Reception into *the everlasting Habitations*.

Ob! *the Depth of the Riches of the Bounty and*
1 Tim. vi. 17. *Love of God! who giveth us all Things richly to en-*

joy; and further to entitle ourselves to the greatest Blessings Man can enjoy, or God himself bestow, requires only this easy and pleasant Condition, (which Nature and Reason, as well as the Great

Luke vi. 31. *Creator of them, dictate) even to do to others, as*

See 1 Pet. iv. *we should desire them to do to us*; being glad, of

8, 9, 10, 11. *the Ability that God giveth, to distribute to the Ne-*

cessities of others; — what unbounded Grace does it

bespeak in the Giver, that those very Things we

have received should, by being only properly used,

work for us a far more exceeding and eternal Weight

of Glory! yet this we are taught to Hope, thro'

the Mediation of those *Friends*, we may make to

ourselves of the Mammon of Unrighteousness: — So

Tob. xii. 9. *true is it, that Alms delivereth from Death.* —

For indeed the Principle of Love and Charity, in its full Extent, is comprehensive of all Virtues, Moral and Divine; we shall seldom find him failing in other Instances of Duty, that is beneficent

* Rom. xiii. 10. — Love is the fulfilling of the Law.

to

to his Neighbour from a Principle of Obedience to the Will of God; which is the true Source, and the one solid Foundation of all moral and religious Obligation. — He that, upon this stable Principle, *is faithful in that which is the least, is faithful also in much*; — will be a faithful Steward, as of earthly Possessions, so of the *best Gifts*, of spiritual Blessings; — not only in temporal Concerns, but in those likewise of an eternal Nature; *and he that is unjust in the least, is unjust also in much; if therefore ye have not been faithful in the unrighteous Mammon — for there is that getteth Riches by Deceit and unrighteous Dealing; there is also that wasteth his Substance with riotous Living; there is that scattereth; and there is that withholdeth more than is meet*; — but if ye imitate the Conduct of such Men, — are covetous as Pharisees — or squander, like the Prodigal Son — get Wealth, as the *unjust Steward* or spend what was honestly gotten, vainly, luxuriously and uncharitably, as the Rich Man in the Parable; — if ye dispense not the tempting and deceitful Riches of this transitory World to the Purposes, for which they were given, *who will commit to your Trust the true Riches?* — ye cannot expect, that God should bestow upon you Treasures in Heaven, which are promised only to the Upright and Charitable: *And if ye have not been faithful in that which is another Man's* — Liberal Distributors of those momentary Possessions, which,

Luke xv. 13.

Prov. xi. 24.

1 Pet. i. 4.

so far from being designed solely for your own Use, were given principally for that of others, — to be transmitted, thro' yours, into other more indigent Hands. — *who shall give you that which is your own?* can God judge you worthy of *that Inheritance that fadeth not away, incorruptible, and unalienable, reserved in Heaven* — for all *faithful Stewards?*

The Point of Doctrine in the Passage before us, is evidently the Duty of Beneficence: — Which the present Assembling of ourselves together, naturally applies to the truly laudable Undertaking we are met to Support. *First* then, let us reflect on the Reasonableness, Necessity, and Advantages of Beneficence in General; which indeed, partly appears from what has been incidentally said already; but we ought to be a little more particular on so Important a Point, as the true Use of Riches. Beneficence at large employs, as a good Steward, all the Powers of Man, and Riches of Nature; but at present we are restrained to the Consideration of Wealth only.

The Subject before us is thought so plain and obvious, so common and level to every Capacity, that a Preacher might want an Excuse for touching upon it, (however neglected the Duty be,) were he not countenanced by an Assembly, the Cement of which is Piety and Charity: It's true, the Character this Age affects is Knowledge — would it

were

were Morality and Religion; and tho' nothing new and entertaining be to be expected in a beaten Track; yet if the many just and ingenious Things, already often said, prove ineffectual to meliorate the Heart, the candid will be apt to look upon one Sermon more, on a Subject confessedly of publick Concern, not unreasonable at least; possibly to them, even the Plainness of a Discourse may be a Recommendation; — at least *Recollection* is useful, where Arguments seem to have slip'd the Memory.

Let us recollect then, that numerous and powerful are the Arguments for Charity and Beneficence; — have we not all one Father? hath not one God Mal. ii. 10. created us? ^f is not Man a social Creature? have we not all the same Passions and Affections? have we not Abilities to be helpful to each other — and Wants that call for mutual Intercourse of good Offices? nay, Wants of such a Nature, that without such mutual Assistance, the Rich would be at least as distressed, without the Help of the Poor, as the Poor without the Rich? and does not the Instability of human Affairs, and human Laws, enforce these natural Tendencies? and human Society subsist by Virtue of them? does not every Nation and Language — human Reason and Phi-

^f Si etiam hoc natura præscribit, ut homo homini, quicunque sit, ob eam ipsam causam tamen, quod is homo sit, consultum velit; necesse est, secundum eandem naturam omnium utilitatem esse communem. *Cic. de Off. l. iii.*

solophy strengthen the Argument? and the clear Voice of Religion, natural and revealed, complete Eph. iv. 4, 5. it? are we not called in one Hope of our Calling; Luke. vi. 35. one Lord; one Faith; one Baptism? God is kind to all, even to the Unthankful, and the Evil; — and our Redeemer died for Sinners; — — tho' then a thousand Express Commands are disregarded — and a thousand there are to disregard — the Example of God and Christ may yet fix our Love to our Neighbour, nay, our Enemies; especially if we take along with us the Consideration, that at the Great Day of Account, our Charity to our Brother will be made the Test of our Love to God. —

Nay, without Charity and Beneficence a Man cannot prove, that he truly loves God, his Neighbour, or (what may seem very Paradoxical,) even himself; so that the Uncharitable is void of the real Sense (I had almost said) of every Obligation; as the whole Duty of Man is reducible to those three Heads: So far as the Argument relates to the second Head, it admits no Proof; and that the true Love of God, and that of our Neighbour are inseparable, appears not only from the repeated express Declarations of God himself, but from Reason too; the true Principle of Duty influencing uniformly in both Respects; — the Love of our Neighbour is the Voice of Nature, and the Command of God, the Author of Nature; and we know, *if we love God, we must keep his Commandments;*

1 John iii. 17.
iv. 20, 21.

Lev. xix. 18.
Matt. v. 44.

John xiv. 15.

ments; add to this, that sincere Love is naturally well inclined to all, that are favoured by its beloved Object; and our Brother must be the Object of Divine Love equally with ourselves.

The Connexion between Beneficence and Self-Love is strong and clear, as the Advantages and Prov. xi. 17. Comforts of liberal Actions; To every generous Mind more Joy must redound from the mere conferring a Benefit, than the Receiver can have, but is every rich Man happy also in Mind and Body, as well as Estate? yet verily, one of the most enlivening Cordials to sinking Spirits, is a Recollection of good Actions, and the smiling Offices of Gratitude and Respect: — Besides, is not this the only Way to improve our Talents? and of Course to *make to ourselves Friends that may receive us into everlasting Habitations?* not to add, that *we know not what a Day may bring forth?* but by Prov. xxvii. 1. Beneficence we providently and laudably secure to ourselves an Interest in our Fellow-Creatures *against the needful Time of Trouble.*

The World is grossly mistaken in their Notion of Self-love; is it the Dictate of Self-Love, is it real Benefit or Joy, to cut one's self off from the rest of the World? is it a joyful Reflection, that we have not a Friend in Heaven or Earth? does Self-love induce us to venture our *All* upon one Bottom? the prudent Merchant advises otherwise; why then should I confine my Hopes of Comfort to the
single

single Vessel of *Self*, and that probably none of the foundest, when I have wherewithal to extend my Property and Hopes commensurate with the Universe?

How weak is the Answer of worldly Self-love to the benevolent?—*Shall I not do what I will with mine own?*—Thine own, vain Man! *Now what hast thou, that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it? and if thou didst receive it, why dost thou not,* (actuated even by Self-love) apply it to the Purposes for which it was committed to thy Trust, even in the best manner, to thy own, and thy Brother's Good?

The Tenure on which we hold our Lands from the Lord of all the Earth, is Charity and Beneficence; so that to give Alms is but to pay a due Acknowledgment, and to discharge a Part of what is lent us by the great Proprietor; — and the poor Man's is the only Hand the Almighty has wherewith to receive our Alms. But how remarkably does it manifest the Love of God towards us, that every good Office to a Fellow-Creature he will reward as done to himself? *That he who hath Pity upon the Poor,* (in divine Favour and Estimation) *but lendeth unto the Lord. And that which he hath given will he pay him again; not even a Cup of cold Water being in any wise to lose its Reward.*

Matt. xxv. 40.

Prov. xix. 17.

Matt. xxv. 40.

Matt. x. 42.

Heb. vi. 10.

Tob. iv. 7.

The first Christians *said not, that ought of the* Acts iv. 32.
Things which they possessed was their own.—And
 why does the Covetous say otherwise? Wealth un-
 employ'd is no more thine than mine: It is Use,
 that proves the Property and Value. Oh! the
 unenvied joyless Smiles of the Miser o'er his
 Hoards. Give us, the joyous Use of Riches, ever
 ready to fly to the Relief of the distressed! How
 high and noble the Pleasure to Reason and Nature!
 still increasing as the Poor revives! and unmixed
 and unalloyed too, but for the Prospect of the
 Misery it relieves!

In how amiable, evangelical a Light does *Sol-*
on appear, when he's represented saying, " I esta-
 " blished this as a Maxim among the *Athenians*,
 " that the Citizens of the same Republick ought
 " to lament and share one another's Misfortunes,
 " as Members of the same Body. And for my
 " self, I never tasted so high Pleasure, as when I
 " relieved the miserable. Rich as I was, I
 " thought myself poor, because I had not to give
 " to every one that wanted." And among the
Spartans, as well as the first Christians, publick
 Spirit prevailed so far, as even to a Community of
 Goods.—But on how different Principles! the one,
 secular Policy; the other, Christian Charity!

See *Plut. Life of Solon*: He released to his Debtors at one
 time fifteen Talents; and his Father ruined his Estate by excessive
 Liberality.

Oh Charity! thou most amiable and delightful
 Prov. i. 9. Quality! *an Ornament of Grace to the Head, and*
 1 Cor. xiii. 2. *Chains about the Neck!* Without thee, the Good
 are *nothing*; and the Great are worse than nothing!
 Riches! and all the Advantages of Mind, Body,
 or Estate! Where is your Value or Beauty! what
 are ye? a Name, or an Evil? but when turned to
 succour, to heal, instruct, revive! ye beneficent,
 how happy, how glorious your Ranks! appointed
 Almoners of Heaven, to dispense the Blessings of
 divine Providence thro' the Creation!

I would subjoin two or three Reflections before
 this Point is dismissed.

See 1 Cor. xiii. 1. Great and glorious Things are said of
 Charity and Beneficence: — And great things
 ought to be said: — Without them we are
 here counted dead before God: — and without
 the Friends they procure, who *will receive us into*
 Matt. xxv. 10, *the everlasting Habitations?* We shall come too
 11, 12, &c. late, when the Door shall be shut: — and to the
 uncharitable *the everlasting Doors will ever be shut*;
 as our Judge expressly declares in the Representa-
 tion he himself gives of the awful Process of the
 last Day: — but frail Man is apt to err, to err
 on both Sides the Question. The more general
 Error (notwithstanding the strong Light of the
 Gospel) no doubt is Uncharitableness. — Yet
 there may be some, that set too high a Value, lean
 too securely even on the Virtue of Charity, —

as if not only necessary, but sufficient to Salvation ; thence deluded into an Opinion, that a Pittance, bequeathed even on a Death-bed, will sanctify the ill-gotten Lump ; and cover a Multitude even of damnable Sins. But this must be a fatal Mistake ; —if so be, that any thinking Creature can be so deceived. Charity, as is above noted, in its complex View, through the Merits of our Redeemer, will save us. — But he must be a very superficial Observer, that concludes from the 25th of St. Matthew, that the single external Act of relieving the indigent can carry us to Heaven.

2. Any single Defect denominates an Action bad — and these three Requisites must conspire to render even Beneficence good — viz. That the Principle it flows from, the Means its conducted by, and the End its directed to, be all Good. So that, 'tis to be feared, some apparent good Actions, if weighed in the Ballances, would be found wanting. Dan. v. 27. A Man may give bountifully, from Pride and Ostentation — thro' the Influence of Men, more than that of God, and his own Conscience — or from a Hope to receive as much again. Nay, its possible, a deceived Heart may turn a Man aside to unjustifiable Methods of acquiring what he would willingly bestow to charitable and pious Purposes. And its no Breach of Charity to suppose, that sometimes the true Motive to Alms, as well as other good Works, may be some secular End, in-

stead of the Glory of God, and the Good of Men.

3. I would observe, that many of the present Generation seem to have fallen into a new and mistaken Notion of Covetousness; if a Man live handsomely, as they call it, the ready Conclusion is, he can't be covetous: — As if Liberality, the Virtue opposite to Avarice, consisted only in Expence at large, without any respect to the Occasion, whether good or bad. Hospitality, proportionate to a Man's Circumstances and Station in Life, is undoubtedly one very laudable Branch of Liberality;—but that it should be the one only Designation of Wealth, is neither consonant to the Principles of right Reason, of the old sound Philosophy, nor the Christian Religion. The Language of these is, *freely ye have received, freely give.* Avarice may not only prompt to get dishonestly, or to heap up monstrously — but likewise to spend lavishly—so it be wholly on a Man's self. So that, the Luxurious may consume all that he hath, yet not be liberal, ^h nay, be covetous. If *the rich Man cloath himself in Purple and fine Linen, and fare sumptuously every Day* — what, shall not Avarice be at all suspected to harden the Heart, whilst *Lazarus, full of Sores, lies stretched out at the Gate, unpitied, unrelieved?*

Matt. x. 13.

Luke xvi. 19,
20.

^h Agreeable to that Article of the Character of *Catiline, Alieni appetens, sui profusus.* Sallust.

4. Let us consider, for what the *rich Man* in ^{Luke xvi. 23,} the Parable was cast into Hell. ^{&c.} Now the Works of Gal. v. 19, 20, the *Flesh* are manifest, which are these, *Adultery, Fornication, Uncleanness, &c.* — But it does not appear, that for any of all these things God brought him into Judgment: — Nay, it does not appear, that the *Wrath of the Lord* was kindled against him, on account of his high and expensive manner of Life, that might be no more costly than was suitable to his Rank and Station; — and his Riches too might be honestly acquired: — but he had *Moses and the Prophets*, acknowledg'd to be sent from God, and whose Writings abound with Commands of *Tenderness and Liberality* to the poor and needy, — yet would he *not hear them*; but amidst the highest Affluence, could be insensible to the extremest Misery, of united Poverty and Disease, placed full before his Eyes. — If then, a bare Negligence of Duty, Thoughtlessness of God and Man; if Uncharitableness alone was sufficient under the *old Law*, dim as its Light was, to sink the Offender into eternal Perdition, — how shall Christians escape, if *blinded by the God of this World*, they make light of Sins of Omission, in despite of almost every Page of the *new and better Law*, if tempted by the *Lust of the Flesh*, ^{Jo. ii. 16,} the *Lust of the Eyes*, and the *Pride of Life*, they are utterly untouched, or refuse proper Relief to the

A SERMON preached before the

the Distresses of their Fellow Christians, whilst themselves *fare sumptuously every Day.*

Oh! my Brethren, what Horror inexpressible, but in the Thought, of *having received our good Things in this Life-time!* and to prevent this sad Sentence, comprehensive of all Ill, what Care can be too great? what Hopes, what Consolations are there against the Fear of it? — now, next to the Merits of our Saviour, *the greatest of these is Charity;* — and lovely Charity never looked fairer than in the Undertaking we are met to celebrate; and with the Blessing of God, to cultivate and support.

Let us proceed then, to apply the Doctrine advanced to the Oecasion of the present Assembly; and shew, that the benevolent cannot pursue any Method, more likely *to make to themselves Friends of the Mammon of Unrighteousness,* that, when they fail, may receive them into everlasting Habitations, than Liberality to the Infirmary of Bristol.

The numerous and crying Sins of this Age and Nation, no serious Man but observes upon, laments, and dreads the Consequences of; — but we trust Uncharitableness, hellish Disposition, does not appear against us, *to fill up the Measure of our Iniquity,* — Luxury, Fornication, Adultery; — Irreligion, Infidelity, Blasphemy; we trust, Uncharitableness, is not of the Number of our *National Crimes;* (tho', God knows, we have uncharitable Individuals
more

more than enough;) nay, as the divine Compassion would have spared even *Sodom*, had there been found but ten Righteous in the City; may we not humbly hope, that if the destroying Angel should *stretch out his Hand, to root us out from under Heaven, that we be no more a Nation*, the All-merciful may stay his Hand, when Charity, heavenly Virtue, ever officious to make Apologies for human Infirmary and Sin — when Charity displays at the Throne of Grace a Catalogue of those Establishments, the true Spirit of Christian Beneficence has produced among us within half a Century past; — the most excellent Societies for Propagating the Gospel in Foreign Parts, and Promoting Christian Knowledge at Home; many hundreds of Charity Schools; the *Irish* Charter Schools; and *lastly*, I had almost said best as well as latest, Infirmaries; — *To his Name be the Glory, from whom every good and perfect Gift cometh!* Gen. xviii. 32. Ja. i. 17.

That Objections will be made even to the best Schemes, so long as the Heart of Man is corrupt, cannot be unexpected; yet to obviate Objections, when we, and the Objectors too know a Thing to be right and good, must be irksome; for the Misfortune is, few object from a laudable Principle; the true Obstacle is seldom exposed; probably, because 'tis just Matter of Shame; but thus, tho' you answer an Objection, you remove not the Obstruction; and this Conduct is not more notorious in
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Matt. xx. 1.

any Case, than that of a charitable Project: Some object from want of due Examination into the true State of Things; others from their natural Disposition to censure every Thing, they themselves were not *first* concerned in, tho' perhaps invited at the first Hour: Some from a Spirit of Party; and some from a Sense, that the Generosity and publick Spirit of others is a tacit Reflection on their Want of them: These, and many more such, how easy to expose? but to what Purpose? — if the true stubborn Objection be still behind, — Unwillingness to contribute, and a desire to cover Avarice under a specious Dislike of the Design.

There was indeed another Stumbling-block in the Way, in the Infancy of this Undertaking; a Difficulty, that sometimes sticks even with the Good — and that is, a Diffidence of the Success of any Undertaking, how promising soever the Prospect may be; — but this, Thank God! is long since removed; — and whether our Scheme is not crowned with unusual Success, let our Enemies tell, if they please. —

The only Objection, of apparent Solidity, to Acts of Charity is the Danger of *Abuse*, — tho' 'twas never allowed sound Reasoning, from the Abuse of a good Thing, to argue for the Disuse; — the right Inference is, to amend what has been done amiss. —

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It is not to be dissembled, but Abuses are crept into publick and private Benefactions; — but the latter are liable to the greatest, and most common. He that *gives Alms to every Man that asketh*, even in the Streets, undoubtedly shews a compassionate Temper; — but does a Mischief to the Publick, and the Beggar too, by fixing him in a Life of Idleness, or worse: At the same Time that the really Distressed, the valuable Poor, is deprived of the Relief due to him; the Business then of the well disposed will be, to enquire out the Occasions of Charity, least liable to abuse; for *give he must*, Job iv. 7, 8. *and cheerfully, and plenteously too, if he have Abundance*; — and let me dare affirm, that from the Foundation of the World there never were hit upon by the Wit of Man, or promoted by the Goodness of his Heart, Designs more excellent in their Kind, or more faithfully executed, than those above enumerated; — where the Views withal are so extensive, that all, that either the most benevolent Heart, or the most opulent Fortune has to offer, can well be employed; — and if others of them are a little too far removed from common Observation, an Infirmary however is at Hand; the peculiar Excellencies of which I beg leave to enlarge upon: And tho' these may sufficiently appear to every one, that will candidly and attentively examine the *Constitutional Rules*, which Care is taken

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to throw into almost every Hand, still it seems but Justice to the World, the Design, and the Subscribers, to expatiate upon what we declare be to excellent.

^a Infirmaries have many Advantages above the common Hospitals ; which it may be invidious to dwell on ; — such as, good Orders, Easiness of Admission, Airyness of Lodging, Cleanliness, Diet, Cheapness and Goodness of Drugs ; add to these, the more constant Attendance and greater Number of Physicians and Surgeons, in Proportion to the Patients ; and it becomes me to subjoin one other eminent Advantage ; that the poor Sick are constantly, once a Day, and oftner, if Necessity require, attended *in the Wards* by a Clergyman of good Character ; and his Salary no Burden to the common Fund : As united Poverty and Sickness ever find the Infirmary Doors open, 'tis impossible, but some Emulous of their *Betters*, some Profligates should enter ; and even supposing the Divine Providence and Blessing, and the Holy Spirit not to superintend in a particular Manner over Places more peculiarly subservient to his good Will and Pleasure, sacred to his Honour, and the Benefit of his Creatures ; — a Point, by no Means to be given

^b The candid sees the Drift of this Argument is not to undervalue any useful Institution, but to convey a fervent Wish, that every Thing may be corrected and improved, as maturer Experience points out the Occasion ; and *Facile est Invenit addere*.

up; — still, with Reference to second Causes and natural Effects; as even the worst of Men have their soberer Hours, when are they more likely to have those Hours, and to happier Effect, than when *their Spirit and Flesh are troubled?* — when the most miserable Objects surround — some in exquisite Torture — some perhaps *preparing to depart to give Account of themselves to God*; and in a State and Temper too, directly opposite to *that*, they have only been used to, (to the astonishing Infamy and bad Policy of a Christian Country!) the *Drunken* one of condemned Delinquents; when from within, Impotence to help themselves, and Anguish and Sorrow deter from Sin — not improbably the immediate felt Cause of their Sufferings; — when Benevolence and Relief from *Strangers* to all their several Complaints, invite to Virtue from without; — when ^k the serious, and possibly first orderly Company they ever kept, stands ready to promote the good Disposition; — and ghostly Counsel is just at hand to confirm it; — if *so circumstantiated*, we may not hope to see the stout Sinner tremble, and his Heart melt

ⁱ Labouring to imitate the good Samaritan — Luke x. 33.

— 37.

^k 'Twas pleasing to hear the Reproof given to one, who, instead of humble Prayer, poured forth Curses, when his Anguish grew sore upon him — (how preposterous an Effect of such a Cause!) Friend, do you want to be discharg'd? No verily, cries he, my only Hope of Cure is here: Then know, returns the other, No Man stays in this House, and uses God's Name profanely.

within him ——— tell me, ye wise ones, when may we?

Tho' the Article of Out-Patients, among many other valuable ones, be common to Hospitals and Infirmarys, yet I cannot but just observe, that 'tis of incredible Importance; perhaps equal in Value almost to the other Branch of In-Patients; — a Point that few seem sufficiently aware of: You know, its from the Expence of Medicines, the Difficulties of Attendance, and the Unskilfulness of Practitioners, that the Poor are tempted to neglect small Complaints, till they become great ones, perhaps incurable: A Distemper, or Constitution may be such as requires a freer Air, and Exercise, than an In-Patient may consistently be indulged; besides a Family is often under such particular Circumstances of Distress, as necessitate the poor Sick to decline the greater Advantages peculiar to In-Patients, notwithstanding their Maladies render them but too proper Objects; as on the other Hand, it more frequently happens, that Numbers, whose Hearts would leap for Joy on their Admission, are for want of room in the House, obliged to content themselves with the Privileges of Out-Patients; — and let me add, that by this happy Provision many valuable Members are preserved to the Community: The industrious Poor is impatient of unactive Restraint, tho' his Life is at Stake; he hastens to
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do his Duty in that State of Life, unto which God hath called him; — and he goes with Safety, as he can have continual Recourse to those salutary Means for the *Confirmation* of his Health, which, he blesses God, have just restored it.

Indulge me here a Moment's Reflection on the wise Provision for Casualties; — the rather, as in this City more sudden sad Disasters happen, than in any Spot of Ground in the World of equal Dimensions. And truly, the Provision with us answers Expectation; 'tis a comfortably expensive Article, ten times as many being admitted under this Head, as the Name of any single Subscriber. — It might well seem a very odd Reason for excluding a Person from charitable Relief, merely because his Stroke was sudden, therefore heavier; — because he neither had Money to procure Assistance elsewhere, nor a Friend to recommend him hither; — or perhaps, the Accident was so severe, as not to allow time for an Application to a Friend, if he had one: For what would this be, but to refuse Admittance, merely because the Circumstances of the Calamity make a Man the greater Object.* These charitable Doors have from the Beginning been ever open to the unfortunate; and in a few Minutes after an Accident, the

* In the Case of Casualties, the Physicians and Surgeons have a Power of Recommendation without Limitation; and, if necessary, a private Lodging would be taken for some Patient, to be moved with Safety, rather than repel such a one.

poor Creature will be attended by a skilful Physician or Surgeon, as the Case requires.—And what a happy Reverse of Fortune! He that one Moment seemed the Outcast of God and Man, the next is admitted to a plentiful Supply of all his Heart could wish; and finds himself in a Course of Cure, to be envied by the richest Nobleman; whose Money, though in Profusion given, procures him visits, but momentary and few;—but the poor sick, thrown by Providence under our hospitable Roof, is not a Moment without manifold good Assistance at hand.

The Advantages above we presume common to ours, and the other ^m eight Infirmaries already established in this Kingdom. But there are others, peculiar to ours, which ought to be noted;—not merely, *because we have whereof to glory*, but to provoke others to a laudable Emulation.

As 1. Since true Charity must be universal, this is a general Infirmary; open to the whole World; restrained to no Place, or Party; no Religion, or Profession. County Infirmaries are, no doubt, very laudable Charities;—nay, I trust, that e'er long, stimulated by the glorious Effects, conspicuous in this, and other Infirmaries, no one considerable Town will be without one. However,

¹ In London and Westminster, Three; Winchester, York, Bath, Exeter, and Northampton, each One; there are likewise Two in Dublin, and One in Edinburgh.

the more extensive, certainly the more noble the Beneficence:—The nearer it approaches to the divine Pattern, the more perfect our Charity must be. And this Article will appear in a very strong Light, if applied only to *Sailors*, who fly hither from every Quarter, and are obnoxious to more sad Accidents than any Set of Men;—and to cure a Sailor is to do the Publick a Benefit.

2. Then I apprehend, the Number of Physicians and Surgeons is greater in ours, in Proportion to the Patients, than in some other Infirmaries; and their Attendance much more regular and frequent, than in any other.—Two very material Points, not only as they extend the Interest of the Infirmary, but secure a better Provision for the Sick; for let Men be ever so generous and honest, Avocations from Charity to Necessity will occur;—and the Spirit of Emulation in the Manager never injured a good Cause. And certain it is, through some such happy Cause or other, the Number of Cures in this Infirmary is remarkably high, whether we consider the Patients admitted in ours, or those in other Infirmaries.

3. Besides the weekly and quarterly Board, let it be observed, that four of the Subscribers, residing within the City, are regularly summoned to visit every *Monday* and *Thursday*, the least part of whose Office is the Admission of Patients.—What an additional important Security this, that
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the whole Concern shall be faithfully carried on, when those, who pay to the Support of it, are the continual Guardians of its Welfare; and this Burden withal divided into almost nothing; it not falling to each Man's Turn to visit more than once in twelve Months. — Where let it be remarked, that though every Subscriber has the Happiness to know, his trivial Sum, malleable like the noblest Metal, extends its Benefit to great Numbers, as in this last Year to a Thousand and upwards. — Nevertheless, besides visiting, he is at no Pains in the Distribution; the Burden of dispensing (a great Check to Beneficence in common Cases) lying wholly on other Hands; — and abundant Reason we have to think it on extreme good ones: And

Ecclu.x xxviii. if Honour is always due to the Physician and Surgeon, for the Lord hath created them, those of the Infirmary must be judged worthy of double Honour, for the extraordinary Uses we have of them, and without Fee or Reward.

4. Another most material Advantage the *Bristol* Infirmary has, is its being seated in the midst of a large compact City, and opulent withal; whose temporal Interest greatly it is, to support it to the End of Time. Hence we may assure ourselves of daily increasing Benefactions, and of a constant Supply of able Physicians and Surgeons; who must, in common Honour and Gratitude, nay, and Self-love too, meet with an Encouragement corresponding

responding to their Infirmary Merit. And as this City is of small Extent, in Proportion to its Number of Inhabitants, every Person interested and anxious for its Welfare, may attend and inspect with great Ease, without Loss of Time, or Interruption to other Affairs.

The time would fail me to tell of many other Excellencies peculiar to the *Bristol* Infirmary, super-added to those wise Regulations she has in common with others. Sure I am, enough is to be found to influence any Man that has a Heart to feel, and any thing to give. For^a it is formed upon a Plan, comprehensive, not only of all the Notions held excellent in Beneficence by the old Moralists and Philosophers — (who, by the way, seem to have had the poor sick but little in their Thoughts) but also of the more exalted and perfect ones, Christianity hath supplied for our Direction. And if the Piety and Wisdom of a

E Scheme;

^a *Aristotle and Cicero, agree with Seneca, non quid fiat, aut quid detur, refert, sed qua mente; magis nos obligat, qui parva dedit magnifice, id est, cum animo, quam qui magna dedit, sed cum animo indolentem dedit: pro facultatibus dandum.* But the two former insist, *pro dignitate etiam cuique tribuatur;* which Cicero explains, *Mores ejus erunt spectandi, in quem Beneficium conferetur, & animus erga nos, & communitas, aut Societas vitæ, & ad nostras utilitates officia ante collata.* Aristot. Eth. c. 4. Cic. de Off. c. 1. And so far from allowing good Offices to those that have injured, they declare absolutely for Revenge, publick and private; and not to return an Injury or Affront they thought servile.—Nay, the latter adds, *Nec satis fit, eum, qui lacefferit, Injuriae suae per-nisere.*—Not so indeed Plato and Seneca; *Non ut in Beneficiis honestum est merita meritis repensare, ita injurias injuriis: illic vinci turpe est, hic vincere: inhumanum verbum est, & quidem pro justo receptum, ultio.*

Scheme; its being detached from all private and partial Views; if to be well concerted and executed better; if to proceed from the best Principles, conducted zealously by the most laudable Means, and directed to the worthiest Ends; if to provide for Soul, Body, and Estate; if any of these separately — or all of them jointly can recommend; — then may we with Confidence depend, *that this Work will prosper in our Hands, is acceptable to God, and to be approved of Men.*

And all that we desire of any Man towards Conviction of this Truth, is, that he give himself the Trouble fairly to examine. And surely the candid cannot do less: And after Examination, either he will concur in our Measures, or, what is much more difficult, he ought to propose better; — or, what's the hardest Task of all, at least to bad Minds, own himself in the wrong. And many are the Advantages we propose from frequent and

Seneca de Ira, lib. 2. — Vid. Plat. de Rep. lib. 1. — The Notions of Seneca, as he lived to about the sixty sixth Year of Christ, we see more just than those of the Heathen Writers before him: — Sic demus beneficium, quomodo vellemus accipere; libenter, cito, sine ulla Dubitatione; non superbè; sed Beneficium dedit, qui roganti dedit; qui dedit, taceat; quædam palam, quædam secretò danda; pudeat veniale esse Beneficium, ad honestas res ne conductus venias: Et si Deum imiteris, etiam ingratis dandum, nam sceleratis sol orietur. — De Benef. l. 1, 2, 4. — To all which the Author of the pure Religion adds, Visit the afflicted, the Sick, and the Prisoners — Feed the hungry — Cloath the naked — tho' unknown and Strangers, or wicked, tho' of different Country, or Religion, even tho' Enemies; — nay, so far from revenging, or not forgiving, I say unto you, love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you. Matt. v. 44.

exact

exact Examination of our Constitution and Conduct; and that from Strangers as well as Members.

—— It would be a perpetual Security, that the sick poor have Justice done them in every Regard; due Honour paid continually by the united Suffrage of Men to the charitable Scheme itself, and to those that *bear the Burden and Heat of the Day*:

—— And that must produce a continual Increase of Subscriptions, to enable us not only to perpetuate, but enlarge the Scheme.

Be in no Pain, ye rich Citizens, lest the Charity should be spoiled by large Benefactions:—— the present Bottom is not broad enough to receive the poor sick, halt, lame, blind, from your own Streets;——and the present Plan may be enlarged, and very laudably too. Your House would be but the more noble Edifice, for having (out of many worth Attention) a Ward for Incurables; and a Ward for a Multitude of Women in Travail, destitute of every thing, not convenient only, but necessary too.——

But a yet greater Advantage may be extracted from a frequent Examination of the Infirmary:— A Heart may be better'd; and a Soul may be saved. For is it possible that all, that any one of those that visit the Infirmary, (the Wards I mean) should return unmelted from amidst a Multitude of diseased poor? —— Here, the blind and lame; there, Infants tortured by the Stone; here, the

Fever preying on the Vitals; there, one mortify'd, another expiring in a Dropsy. — Many, many more recovering from the acutest Diseases; from one Ward, an only Child is conducted by his Parent in Extacy; from another, a Husband is restored, in Health and Strength, to a Wife and several helpless Children, who before had nothing to do, but lament over each other the Loss of their only Support. —

A Scene this, never dreamt of amidst high Health, full feeding, and continual Diversion! Yet how calculated to meliorate the rocky Disposition; cool the Madness of Youth; check the Extravagance of Luxury and Vice; rouse the Thoughtless; remind all, that they also are Men, and what Returns are due to the supreme Being, for the numerous Mercies indulg'd them, in Exclusion of Thousands, perhaps better than themselves! — And give me leave just to add, that this very Use is made of Hospitals abroad; nay, in a Country that has but little Pretence to be thought a Friend to Mankind, even ° in *France*, the very Ladies, of the best Fashion too, in the Spirit of Piety and Charity, visit the Hospitals; and with their own Hands administer to all the Necessities of the sick poor: — And it would be

° See *Sermons sur les plus importantes matieres de la Morale Chré-
tienne*. Vol. 7. Ser. 5. de la *Confrerie de la Charité pour les pauvres
Malades*.

better for their Neighbours, if the Men followed the Example.

What a Figure then does the Man among us make, that cannot prevail on himself to visit the Infirmary——it offends perhaps his Smell, or Sight; or is too much Trouble.——Good God! what Degeneracy are we fallen into? Our Forefathers could *compass Sea and Land* to relieve a Fellow Christian:——Even Heathen Friends have hazarded their Lives for each other; and primitive Christians have laid them down:——But we——Oh! *let it not be named* among us!

Of those that are of Ability, and do not encourage Infirmarys, some seem neither for us, nor against us, further than a bad Example influences; not allowing us to partake, either of their Money, or good Word, and the Reason is evident, they will not be self-condemned however. Others of somewhat a more ingenuous Turn, indulge us their good Word—yet detain their Money—But cold Applause does but condemn the Giver of it. *If a Brother or* Jam. ii. 15, 16. *a Sister be naked and destitute of daily Food, and one of this Sort of good-natured People say unto them, depart in Peace, be ye warmed and filled; notwithstanding he give them not those Things, that are needful for the Body, what doth it profit? Can^p Wishe*
warm.

^p Our Saviour, *Matt. vii. 12.* gives the true Rule of judging what is right and reasonable between Man and Man: And if we not only
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warm and fill? — yet press him to subscribe — and you hear much of various necessary domestick Expences, loss of Effects, and bad Payments; so that Charity must *begin* at home — and *ends* there too; however, as every the least Symptom of Goodness should be cultivated — conduct such a one, if not to the Infirmary, at least to the private House of Mourning, where modest humble Affliction *bides* its Head; shew him, in one dismal Chamber, a Mother well born and well educated, with her three Children, all well disposed — two Men, and a Woman, groaning out the Night in their *only* Bed; — thro' various Hardship, one full of Rheumatism, another in a Palsy, a Third, *Sciatika* — the Fourth grown a Fool; in another Chamber, shew a Father dead, the Mother delirious, and several Children in high Fevers, and no Necessaries of any Sort to be seen; — these to my Knowledge are real Cases. —

Rest here a Moment, you Lukewarm; it will do you great Benefit; then say, if such Distress grows too great and complicated for Relief from private Purser, whether you do not desire to have the Joy of sending the wretched, in your own

suppose, but actually, tho' but for a Moment, place ourselves in the Case of others, *e. g.* The Distressed, we should readily perceive, That the most fervent good Wishes were, of themselves, much too thin Diet and Cloathing for dull unspiritualized Flesh and Blood to thrive upon.

Right, where Help is to be had, adequate to the great Occasion; — nay, though it oblige you to retrench a little the Superfluities of your Table:

Among the many Entertainments for those, whom Luke xiv. 12, you expect to bid you again, suppose ye made one 13, 14. Feast annually upon our Saviour's Plan, for the Poor, the Maimed, the Lame, the Blind; — and according to divine Reasoning, even *because they cannot recompense thee, but thou shalt be recompensed at the Resurrection of the Just.*

Who then is the faithful and wise Steward? who the true Christian? He, that with tremulous affected Tone, and sanctified Hands and Eyes lift up, says, *Lord, Lord!* or he, that *adding to his Faith* Matt. vii. 21. *Virtue, doth the Will of our Father, which is in Heaven?* Yet his Will is, that we have less in our Mouths, and more in our Hearts and Conduct, *the Sum of the Law and the Prophets:* ⁹ but can there be a greater Paradox in Language, or inconsistency in Nature, than a Disciple of *Christ Jesus*, selfish, uncharitable, unjust? for *the faithful and* Luke xii. 42. *wise Steward, why does his Lord make Ruler over his Household?* why? *but to give them their Portion of Meat in due Season.*

The Argument appears conclusive enough, that our true Interest, the Happiness of our eternal State will be promoted by Beneficence; which cannot

⁹ Matt. vii. 12. ——— whatsoever ye would that Man should do unto you, do ye even so to them.

fail to influence all the Good: — Yet as the Covetous are no inconsiderable Body, God knows, either in Weight or Number, and therefore worth our while to conciliate to Infirmaries, suppose we could, after all, offer any Thing like an Argument to their ruling, tho' mistaken Passion of Self-love: If an Argument has the Appearance of temporal Interest, they will hear; — and does not this seem very clear, that if Infirmaries subsisted in every Parish, the Poor Rates would Lessen, together with the Miseries of the Poor: As I am satisfied, the great Burden on this City will soon grow Lighter, nay, I am well assured, it has already been considerably eased thro' the Infirmary; — but whether *be that ladeth himself with thick Clay* allow this Reasoning, or no, certain it is, that the small Substance of those that are so happy as to get into the Infirmary, will be preserved by their Admission; — and that, in its Consequences, must ease the Publick; for tho' the Miser eat not himself, others must: Now great Part of the needy Sick, being either Servants, or poor Householders, let us see, how they are benefited in this Respect by an Infirmary: A Servant sickens; grows unable to go thro' his usual Labour; and the good Master, (with a Generosity peculiar to this Christian Country,) forthwith discharges him, with perhaps twenty Shillings in his Pocket; — and *this only Comfort*, that he cannot languish long;

for he hath not wherewithal to pay for Medicines, Diet, and Lodgings, many Days; the Case is the same with the other, only with this Aggravation, that with him falls the Support of a whole Family; — the distant Prospect of which must add Bitterness to the Anguish of his Soul, and Sharpness to the Agonies of his Body, — and what can he do? he earns nothing; he grows chargeable; he has indeed by Honesty, Industry, and hard Living laid up in Store a little against the needful Time of Trouble; to be consumed, he sees, in a few Days by him that laid it up; — and then, — then at best is necessitated into the Debt, perhaps of some griping Extortioner, from whose Hands the utmost Industry and Sobriety may never after rescue him; — but by this salutary Institution, such wretched Aggravations of a bitter Cup are prevented, too evidently to need any Proof; by having Maintenance in the House, the Patient is induced to stay, till his Cure is perfected; which in the other Case, the poor Creature dares not do; and hence, by forcing himself to Labour before sufficient Strength is restored, in hopes of avoiding the poor Debtor's various Calamities, he runs into, if possible, worse Evils — prolonged miserable ill Health, ended only by as wretched untimely Death. —

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Now what an exalted Happiness to any tolerable good Disposition, to be so favoured of God, as to have it in one's Power and Will to be instrumental to the saving so valuable a Life! Ay, my Friends! but what do those enjoy, who have their Share in the Cure of thousands? yet this every Subscriber to the Infirmary has to rejoice his Soul; — so vast are even the temporal Returns from a little bestowed in a well chosen Charity, where the Heart is good, and the Judgment sound!

And to have this most excellent Way of Beneficence transmitted down to Posterity, seems, under God, entirely in your own Breasts; besides the constant Attendance of the Physicians and Surgeons, and the weekly Visitors, a full weekly Board seems all that is necessary; and this I would recommend heartily on a double Account; for it will not only perpetuate our good Will to the poor Sick — but naturally create or improve that to one another: If ever *the Walls of our Jerusalem be built up* — our shameful pernicious Divisions in Church and State be perfectly healed, Infirmarys probably will contribute greatly to the desirable End; in Infirmary Meetings must unite all Parties, and all Denominations — and all in good Humour; — the Extravagance of Party-Fury subsides: Each, conscious that his own Motive is to do good, naturally concludes, all attend with like Dispositions; hence

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we sit, we converse together, and whom before, perhaps for no stronger Reason than Difference in political Principles, we looked upon in the worst Light imaginable, we begin now to treat as human Creatures — nay, fellow Christians, Reverers of God and *Christ*, and Lovers of Mankind. —

To the Infirmary then, all ye Lovers of your Country! conscious that Union is the Strength and Stability of any Nation; — that the true Patriots are such, as by Acts of real Beneficence evidence their Love to their Countrymen: — and that it bespeaks real publick Spirit to contribute even a Mite towards the healing, and restoring to the Service of our Country one poor diseased Man; and if any of you share in the profitable Marks of Affection to the Government, shew your Gratitude by an hearty and bountiful Subscription for the Relief of your distressed fellow Subjects: — Thus withal stopping the Mouths of those, who are apt to censure the Friends to the Government, as Enemies to the publick Welfare, as influenced only by selfish Motives in all their Undertakings; — and this Sort of Confutation is more especially Pertinent, when our Enemies, many and potent, Foreign and Domestick, make it necessary to preserve all the Hands, we possibly can, for the publick Service.

Come hither, ye Heavenly-minded ! and go on to improve your Talents ; ye know, that Alms is

1 Tim. vi. 19. a most prevailing Advocate at the Throne of

Luke xii. 33. Grace ; and will improve your earthly Possessions

compared with into Treasures that pass not away. —

Matt. vi. 19, 20.

Attend, ye Worldly-minded ! and *lay up in Store* a good Foundation against the Time to come — provide yourselves Bags that wax not old, where no Thief approacheth, neither Moth corrupteth, for it's as sure as God is true, that Money lodged here will carry the highest Interest, and make the surest Returns.

Attend, ye Merchants ! and amidst your numerous Ventures, consign some of your Riches over to the other World, by liberal Benefactions ; from prudential regard to yourselves, and Gratitude to the Poor ; thro' whose Labour, Hazards, and Sickness you acquired your Wealth ; if the Seas are Faithless, here all is safe on Shore : That, and that only, which you *give*, cannot be *lost*.

Come hither, ye Friends of God and Man ; to fix and exalt your good Dispositions ; and exert your laudable Endeavours, to the Honour of the one, and the benefit of the other. —

Attend too, ye Enemies to both — and make the best Use of a Means well calculated to mollify your Hearts, and reform your Manners.

Come hither, ye Ignorant — ye can *feel* ; — and

ye Learned — or close your Books ; ye know, ye cannot open an Author, Sacred or Profane, but condemns the Hard-hearted.

Attend, ye Young and Healthy — and *deserve* your Blessings ; attend, lest your Blessing turn to a Curse : Charity and Beneficence, with their Train of amiable Qualities, look so graceful in none, as you ; but if, instead of the Robe of Honour, you take to yourselves the most unbecoming one of Uncharitableness, Immorality, Irreligion ; if you forget God your Saviour, who hath done Pfalm cvi. 21. so great Things for you ; if you eat your Morsel See Job xxxi. yourselves, alone, and the Poor eat not thereof ; if you cause the Eyes of the Fatherless and Widow to fail ; Rejoice, O young Man, in thy Youth, and let Ecclef. xi. 9. thy Heart cheer thee in the Days of thy Strength ; but know thou, that for all these Things God will bring thee into Judgment. —

And let not the Aged and Infirm be wanting ; Provide for the Sick and Needy — and God will make all your Bed in your Sickness ; — surely, when ye know the Master of the House will come, Mark xiii. 35. you will not suffer yourselves to be found sleeping at the last Watch — or will you refuse to go Matt. xx. 6. into the Vineyard even at the eleventh Hour ? the Day of the Lord cometh — He is even at your Doors ; and ye know, Blessed only will those Matt. xxiv. Servants ^{46.}

Servants be, whom their Lord, when he cometh, shall find so doing.

Ye Parents, whilst ye embrace the Children ye are so fond of, consider what is the likeliest Way to preserve them a Blessing to you; come hither, and by a liberal Contribution towards the Cure of the Children of the Poor, engage stronger Arms than those of Flesh in their Protection.

Come hither, ye Wives and Children; and conscious, what a Misery it would be to you, to lose a Husband, or Father, learn to feel for others, as well as yourselves: Give and spare not, for here its a common Thing to see, a Father, a Husband restored to a Family.

KNOW ALL! that here is the great, the important Secret — how a Man may *make to himself Friends of the Mammon of Unrighteousness, that, when he Fails, may receive him into everlasting Habitations.* —

But I am sensible, it is high Time to have done; tho' in Truth, the Subject we are upon, is very copious, and pleasing too, a thousand Things are yet unsaid; — but may God Almighty press those, with what is now offered, so home to every Man's Soul, as to make him *zealous in this good Matter! that shewing our Charity, as our Faith, by our Works, we may*
all

all one Day be vouchsafed the ravishing Com-
 pellation of, *ye blessed Children of the Father,*
 and *as good and faithful Stewards of the unrighteous Mammon, receive the End of our Faith, even* 1 Pet. i. 9.
the Salvation of our Souls.

(Large Letter)

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